

*The* **H** *Magazine for the Christian Home*  
**Hearthstone**



- **Mental Health Is Spiritual**—*Wayne E. Oates*
- **Would Your Child Join a Gang?**—*Lawrence H. Janssen*

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# The Magazine for the Christian Home Hearthstone

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### MENTAL HEALTH

Parents are concerned that their children grow and develop into wholesome individuals. One of the vital prerequisites for a wholesome personality is the nourishing and enriching of the mental development of the child, as Wayne E. Oates points out in his article, "Mental Health Is Spiritual." He suggests a number of things that parents can do, which, when coupled with hard work and a willingness to make time for attention in this area, should bring fruitful results.

For every one person of age 65 and over in 1900 there was by 1954 four persons 65 years or over. This means that there are even more older citizens today. The majority of these older persons live with families. Of 2,000,000 who are 65 and over who live alone only 130,000 live in homes or institutions for the aged. Thus more and more families are sharing in the responsibilities of a three-generation household. Olive Walker Hanson helps us to take a good look at "Our Obligation for Aging Parents." Are we evading our responsibility in this area or are we sharing in it?

Oh, to be a girl in a primitive village in the Belgian Congo. There the girls don't have to catch their men—it's all arranged. Mothers-in-law don't have to face sons-in-law or vice versa. Sound uncomplicated. Wait until you take a look at "Family Life in the Belgian Congo" by Goldie Alumbaugh.

Lawrence H. Janssen poses a very searching question to parents in the article "Would Your Child Join a Gang?" Before you say, "Of course not," and dismiss the thought from your mind, read what he has to say. It was written for folks like you and me.

The persistent "Trick or Treat" observance on Halloween is a problem for many Christian parents. Some organizations have offered constructive approaches wherein the collecting is not for self but for others, for example, the Trick or Treat for UNICEF (United Nations International Children's Emergency Fund). Read "Over the Back Fence" for more information concerning this. A reader of *Hearthstone* has submitted a way that her family has solved this problem. She calls her family idea "Pick and Treat." You will find it on page 14.

**Coming Next Month:** "Are We Spoiling Our Children?" by Donald LeScott; "A Richer Thanksgiving—Family Style" by Alpha Mell Stuart; and others.

Until then,  
R. C.



# Mental Health Is Spiritual

by Wayne E. Oates

THE SPIRITUAL FOUNDATIONS of mental health are laid in the home. Not only a person's relationship to other people but also his relationship to God are cast in the intimate intertwinings of personal relationship between parents and children, husbands and wives. Let me be practical and direct in making clear what is meant by what I have just said. The best way to do this is to point out some specific issues that arise in the daily routine of your and my home.

First, parents may habitually disagree with each other as to how the child should be reared. One may insist that the child stick to an ordered schedule, and the other laugh at and make fun of such "living by the book." One parent may be extremely harsh and demanding of the child and the other overprotecting and indulging. This makes an indecisive child, confuses any issue he faces, and gives him an opportunity to "divide and conquer" any situation in which he finds himself. He may even become overly decisive and hence live a life of self-direction and resoluteness that ignores completely the needs of others around him. When he begins to make a decision about his relationship to God this indecisiveness or "will-to-power," as the case may be, hinders his relationship in prayer and confession as well as the decision to become a Christian.

Therefore, the mental health and spiritual life of the child are both nourished and enriched when parents "get together" themselves and provide a consistent and agreed upon kind of guidance for their children. They should have worked through their own misunderstandings to such a degree before children come that they are able to communicate clearly and with harmony in relation to their children. After the children come they



—*Religion in American Life, Public Service Photo*

Since the spiritual foundations of mental health are laid in the home, conscientious parents will not relax and hope for the best; but will carefully plan for and make homelife both nourishing and enriching.



should take great care to have enough time in private with each other that they can "iron out" their problems with each other out of the presence of children.

Second, parents may, in the name of a sentimental love, relieve the child of responsibilities that he himself should be assuming. Or, because the parent is in a hurry and does not want to take time for teaching the child the skills he should be learning, he or she will do the thing themselves. For instance, a child may be playing quietly as a two-year-old. The parent insists on "playing with the child." Later he may nag at the child for not "going on out and playing." Or, again, the child may be slow in getting ready for school and church long past the time he has learned how to tell time. The parent assumes the role of a "barking clock" to snap

at the child's heels about "being on time." Or, again, the parent insists on depriving a teen-ager of the right to make mistakes and to learn from them. The child as a result of this becomes passive, dependent, lazy, or wasteful, thereby expressing his more-or-less unconscious hostility toward the parent.

In turn, the religious life of the growing person becomes one which "half-way hates" God and on the other hand expects God to do everything for him. Spiritual immaturity is "built in" by reason of the parental sentimentality and the child's overdependence.

Third, husbands and wives may be so completely devoted to earning a living, doing things for their children, and carrying on "dogood" projects outside the home that they let their own relationship to each other "grow up in weeds."

They fail to provide time and to make proper occasion for deeper acquaintance with each other. She becomes involved in the work of the home. He gets deeper and deeper in making a success of his work. They become strangers to each other. Churches could provide couples with school-age children a great service by planning Friday evening to Saturday afternoon retreats for them. With a sparsely planned program they would be encouraged to go in groups to nearby state parks for fellowship, recreation, and renewal. This could deepen their spirituality and enrich their mental health.

Fourth, parents fail to "let their children in on" what it is like to be a parent. Rural children work alongside their parents and find out what their parents' work is like, but the city dweller's children

This family plans for time to work together on special interests.

—Clark and Clara







Time for conversation is important, too.

—Luoma Photos

may have only a vague and mythical idea of what kind of work the father does to earn the money that they spend. Furthermore, they have only a far-fetched notion as to the kinds of problems their parents have to face and solve. I am not suggesting that we "put an older person's head on a younger person's shoulders," but I am convinced that the city dweller has very little way of letting his child know naturally about the problems of adulthood. He has to take time and create ways to do this. For instance, the adult business associates who visit in the home should be introduced to the children and they, in turn, should be given an opportunity to know the children. This is a realistic way of letting the child know what kinds of persons work with the parent. Also, children are often paying more attention to adult conversation than we give them credit, and an opportunity to eat meals with adults, though stormy, yields

real rewards. Then, too, mothers and fathers communicate to their children in side remarks what marriage and the family are like. Why not make specific points of giving definite guidance in healthier approaches to marriage and the family, sex education, money management, house planning and building. These can be family projects.

Finally, the whole family needs to develop spiritual ways of doing things which are unique to them. For instance, we do not cook meals at our home on Sundays. We eat lightly, avoid heavy meals, and give mother a "day off from the kitchen." We enjoy letting each person make his own meals that day. The two sons and I are becoming real specialists at soups and sandwiches. As they get older we will try more difficult things. This is our way of having a spiritual ritual of fellowship with each other. We save time for reading, conversation, music, writing, and

worship. This is *our* ritual on Sundays, just like arising early is my own.

The fellowship of worship becomes a time of appointed joy under such routining of the family life. It becomes a time of sharing of problems and a pouring out of them to God in worship and devotion. This time of clarification of spiritual relationships enables us to re-think what is valuable in life, take off the world's price tags, and find what God considers valuable. This is a cleansing and health-giving kind of experience at the same time. When the Lord Jesus Christ redeems us, he redeems us as a total person. Our mental health and spiritual existence cannot be separated from each other. Our perception of God and our response to his love in Christ both call for and bring into being at one and the same time a progressively healthier frame of mind. Mental health is spiritual!



# Why Don't We Do This More Often?

—Norm Hancock

"So help me, I don't know what got into me tonight," said Benson, drawing Marion to him.





LISA DALTON HEARD Kirby's shrill scream in the living room. She thought the boy had fallen, and hurt himself. But when she rushed in from the kitchen, her son was kneeling before the television, futilely twirling the knobs. "Mom, the picture went blooie—just like that! Two-gun Pete is on—the most exciting part too. Do something."

Bending beside eight-year-old Kirby, Lisa adjusted the dials. Nothing. "It's probably the picture tube," she said. "The repairman told us the last time he fixed the set that it was going."

Chuck came in then, bringing a gust of cold autumn night along with him.

"Dad," Kirby said, running to his father. "The TV went blooie." "Phone Mac." Chuck ruffled his son's dark hair with one hand, and tossed the evening paper from his topcoat with the other. "Senator Watrous is on tonight. Big campaign talk. We can't miss that."

Lisa said, "Mac isn't at his shop this late. He closes early on Saturday."

"Do you mean we've got to go all Saturday night and Sunday without television?" Kirby wailed.

Chuck scowled. "Let's phone Mac at his house."

"You'll do no such thing," said Lisa. "Mac has a home and a family. Don't you think he wants to be with them once in a while?"

"But, Mom, what are we going to do?" Kirby insisted.

Lisa looked at her small son, and her tall husband. Had television become so important in their lives that they were at loose-ends without it? "I know what we'll do," she said quietly. "We're going to call on the Honeycutts tonight. We haven't seen them since they moved three months ago."

"Might not be a bad idea." Chuck was brightening.

Kirby, his mind apparently still on Two-gun Pete, grumbled, "Do I have to go along?"

"Don't you want to see Stan? You boys were good chums once."

"Once, sure. Now I've 'most forgotten him."

They ate their dinner, dressed, and drove the thirty miles to the Honeycutts' home. It was in Sawyerwood, a new residential district, and the house was sprawling and comfortable-looking. Marion came to the door, her face puckered as if she were going to cry. "Lisa!" she exclaimed. "You, of all people. And Chuck, and Kirby. Do come in."

In the lamplight of the living room Lisa noticed that Marion's eyes were puffy, and red. She *had* been crying. Benson was rising, trying to hide his flushed anger under a banter of pleasant greetings. Stan was plainly sulking, not even speaking to them.

Marion said, "Stan, take Kirby upstairs, and show him the jet-model you've been building."

The boys departed stiffly as if they were complete strangers and no longer friends.

Benson said, "I suppose you're thinking that you've walked into a real family argument. Well, you have. I lost my job. Marion's decided this is a real ripe opportunity to sell out, take the boy, and go home to Mother."

Marion began crying again. "If you hadn't gone into debt, buying left and right—"

"How about you?" Benson retorted. "Ever counted the cost of those drapes, the rugs, and your clothes?"

Lisa put one arm around Marion. "I brought a lemon sponge cake along. Come along, let's go into the kitchen and make coffee to go with it."

Marion trotted tearfully along beside her. "It's true," she sobbed. "Color television, a woodworking shop in the basement Benson never uses—gadgets—gadgets. For what? We're miserable."

"Shhh. Blaming one or the other never solved anything, dear. Suppose Benson did lose his job. He'll get another one. Trouble is the time to stick together, not drift apart. Chuck and I were married a year when he lost his job. You ought to remember that,

Marion. We were scraping the bottom of the barrel. The Wilsons were giving their barbecue, and I had nothing to wear. We cut up my mother's old drapes, and made me a dress. And Mrs. Osborn did ask where I bought my exclusive model and you began giggling."

Marion laughed through her tears. "You were so clever with a needle, Lisa. I don't have any talents."

"Everyone has talents. Even kindness, and understanding are talents. This loss could be your biggest opportunity. I always think of that sermon Reverend Martin gave us on the fall of the Roman Empire. He said that when Rome fell, the Christian movement had its real spurt to move forward. A world that fell apart was drawn together again by faith, and hope, and love."

"We haven't attended church since we moved to Sawyerwood," said Marion. "How I miss our old church."

"Plenty of churches here. Like a bank account, you need to build up a spiritual account too. A balance of faith to draw on at all times, and circumstances."

"God sent you here tonight," Marion said fervently. She measured out the coffee, and set the pot to percolating. "Just talking to you has made me see things in a different light."

By the time the fragrance of coffee filled the kitchen, and the cake was cut, the men joined them.

"So help me, I don't know what got into me tonight," said Benson, drawing Marion to him. "Yelling at you like I did. Let's call a truce. We're going to make it. You'll see. Chuck said the new factory over in Portage is opening. They need industrial designers."

"I didn't mean what I said," Marion answered. "And I'd never leave you. You ought to know that."

They called the boys, their hands sticky with glue, and the dreams of designs in their eyes. They laughed, and talked over old times as they sat together at the table.

(Continued on page 15)



# Family Life in the Belgian Congo

by Goldie Alumbaugh\*

THE CUSTOM OF plural wives and the paying of the "dot" is of the greatest significance in the family life among the Nkundos of Central Africa. Here a man's wealth is measured not in stocks and bonds or money in the bank but by the number of women he possesses. The girl has no choice as to whom she shall marry. In earlier times she may have been spoken for before she was born. The fathers, uncles, or older brothers of the young people come to an agreement and the family of the boy gives an anklet or a few spears to the family of the girl, which constitutes "holding rights" for the little girls till they are grown or for the older girls till the period of trial marriage is over. Then the girl's family receives further payment or the main part of the dowry. The girl may be bought for a certain man, but actually she is the property of the family since it has been the family that collected the anklets, knives, spears, goats, and chickens and, in more modern times, clothes, bicycles, sewing machines, and cash that has made up the dot or dowry.

The payments are never finished however, and foolish is the man who pays the dot without several eye witnesses. Since they have no written language they are not able to give a bill of sale or keep records of what has been paid. They have long memories however, and never forget a chicken, goat, or anklet

\*Retired Missionary to Congo.



After a hard day of working in the field, the women must find the firewood, gather the greens or whatever else is needed in preparation of dinner. She then cooks the one meal of the day.

that has been given to an in-law. It is not because they forget that the trouble arises. The girl's family will certainly try to get more payment at a later date and the boy's family will try to prove that they paid more than they actually did. In one village a terrific argument was going. The husband insisted that he had given the father-in-law two female goats. The father declared he had never given him two female goats. Yes, the girl's mother had received two female goats but they did not count for they had not been given to him. Actually the girl's father was trying to make out that sufficient dowry had not been passed so that he could claim the girl again and give her to another man and be paid a second time or get a higher price than the poor preacher boy could afford to pay.

Since the girl is the property of the husband's family, not the property of the husband alone, she is inherited by the most eligible male in the husband's family if the husband should die. (She will be tortured sometimes to death if the witch doctor happens to decide that she had caused the death of the husband. Not that she actually killed him but perhaps she had caused a charm to be made.) It makes no difference how old the relative is or how many wives he may already have. Also, he need not keep her if he has a chance to trade her for a more desirable woman or get a good price for her. Neither



Does it matter how long she had lived with the father of her children or how many children they may have had. All children of such a union do not belong to the father but to the owner of the mother unless the father has redeemed them by paying a good price to the owner.

The husband has the right to do with his wife as he wishes. He may rent, loan, exchange, or sell her. Some of the men are kind and others are often very cruel. One young woman came running to me for help. I had only time to hide her in the house when her husband came racing; demanding her. He yelled, "Give me my wife, she is mine, I paid for her, I can do as I please with the willful thing." She had dared to object to something he wanted to do.

Two little girls came, one asked to be taken in to our girl's school. I suggested that they both come, but they hung their heads and one said, "You see, I can't come, I have a husband." The so-called husband was an old man with several wives.

One of our village preachers said he had to go home to take care of his mother who was too old to care for herself and there was no one else to look after her. We asked why he could not take her with him to the village where he was preaching. No he could not do that because she was the wife of a man and he did not have the money to redeem her. If the son took her to his house without first returning the

dot that had been given for her many years before and if she died in her son's house, he then would be obliged to pay the husband. If the son cared for her, carried to her food, wood, and water and she died in the husband's house or compound, it would be the husband's loss.

A young woman finding herself in a harem with a man perhaps old enough to be her grandfather is most miserable. The older wives are jealous of her and make life most uncomfortable. She often runs home, but the father must return her or return the dowry which is usually impossible because it has long since been spent for another wife for himself. If she runs away with a younger man, the latter must find a way to pay the husband or give her up. That is about the only way the present generation of young men are able to get a wife, for most all young women have been given to older men long before. If the boy's family are willing to help him, they may be able to persuade the first husband to give her up if they are willing to pay the price. If she is forced to return to the harem, she will be punished so severely she seldom will try it again.

A woman's lot is far from easy in other ways. she cannot go to the corner store and buy groceries or clothes. It is the woman who does the field work, carries the loads, and does the cooking. She must garden with no more than a very crude hoe or

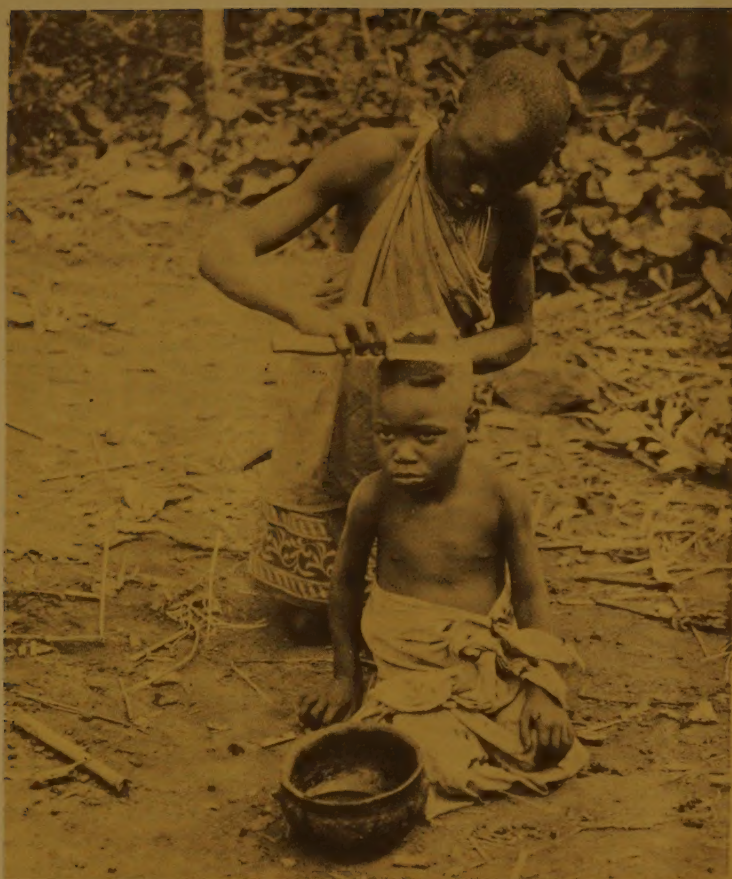
## Some aspects of family life in Africa which Christianity is slowly changing



The men's lot is not as easy as it may seem for oftentimes, they come home empty handed after hunting all day for wild pigs and antelopes.

—Hal Helmer, Audio-Visual Services,  
U. C. M. S.





—Religious News Service photo

The children have tasks to do. Here an African boy expertly shaves the head of his younger brother.

sharpened stick and a big corn knife. She does the plowing, planting, weeding, and harvesting. She cannot store the produce but works the gardens the year round, and much back-breaking work will go into a field for a year before the manioc or cassava is ready to dig. The manioc is a very heavy root with a poisonous core that must be soaked out before it is edible. She digs and peels the root and carries great loads of it in baskets on her back to the swamp to be soaked. After five days to a week, she will take it out of the water, carry it home and make it into a steamed loaf of bread. She works the garden till about noon and then hunts for fire wood, greens, or whatever she is planning for dinner. Then, hoping the husband is back from the hunt with some meat or fish, she makes her way wearily home. But not to rest, she must attend to the cooking of the first and only real meal of the day.

Contrary to general opinion, the woman does not do all the work. She does do the field work after the man has cut the trees and cleared the jungle. There would be no meat for supper if the man did not hunt for it. He does not hunt for sport or pleasure and often after wading swamps all day comes home hungry and empty handed. The man, also, does most of the building of the houses. In addition, remember the long hours he must argue about the price of the new wife he is bargaining for

or trying to persuade the other family to pay him more for his daughter! After all it probably has been a year since they have made a payment!

It would seem as though natives of the Belgian Congo ought not to have mother-in-law trouble when women have so little to say about things. They never bear witness in a court proceeding or speak in any sort of meeting if men are present. A mother has nothing to say regardless of what is being done with her daughter. That is, she doesn't have anything to say in public! But we find that they come in for a certain amount of respect and it is a matter of respect that a son-in-law must never look his mother-in-law in the face. They may visit or quarrel violently in the same house in a wall, even a wall of leaves is between them, and it is all right. But if they come face to face the son-in-law must pay a fine or, as they call it, give her a present. In a back country village I saw a woman pick up a palm frond, tie it around her waist and go on down the road. They told me her son-in-law lived down that way and if she wore the palm skirt and accidentally came upon him, he would be exempt from the fine.

Indeed the family as we think of it: father, mother, and children living under one roof, helping and caring for one another with love and loyalty, is a far cry from the Nkundo family.





by  
**Lawrence H.  
Janssen\***

*\*Director  
Juvenile Protection  
ABHMS*

## Would Your Child Join a Gang?

Would a child from a good home, modest but adequate, join a gang? To hundreds of thousands of parents the answer is, Yes.

"TWO A.M." GEORGE BYERS glanced at the clock as he pulled on his robe and headed for the phone in the hall. "Who would be calling at this hour?" he wondered. As he passed the door to Sandra's room, he had the uneasy recollection that she hadn't come in yet when he and Peg turned in at nearly midnight.

"Where was it she said she was going?" She hadn't said, just going out with some of the gang. The phone rang again and he quickened his step, hoping Peg wouldn't be roused for what was probably a wrong number, or "one of the boys" playing a practical joke.

It wasn't a wrong number, and the conversation wasn't pleasant. It was the sheriff's office, stating that Sandra, aged 15, had been picked up with a teen-age gang, destroying property and driving carelessly. At the police station, the interview was brief, but pointed. The sheriff was calm, and appeared to be understanding of the situation; but there was need for parental involvement at this point, and for a strong warning for both parents and daughter.

Eighteen young people in two pre-World-War-II jalopies had been roaming the country side, getting in some Halloween kicks a few days early. On the Benson farm they'd used two long poles as levers to tip over the corn crib. Six miles away they'd been chased from an orchard where they'd been helping themselves to apples and grapes. The last straw came when the sheriff himself almost plowed into them around a blind curve on the state highway. They were setting up a shock of corn in the middle of the road.

Sandra confessed meekly to having been a part of it all, and the boys and girls were dismissed with a warning that repeated offenses would bring sterner action.

Had anyone asked George and Peg Byers if their children would join a gang, they would have responded with an emphatic "No!" Why should they? Theirs was a good home, modest but adequate. The children had the spending money they needed. They had attended church school since they





Perhaps the greatest need of today's children is to be allowed to grow up in families which are closely knit primary social groups.

were old enough to be sent. They attended youth meetings, at least when the family had no plans that took them out of town. Peg and George themselves went to church now and then. In denying the possibility, the Byers were admitting that they neither understood the needs of growing children, or the pressures toward conformity in a young teen-ager's world.

Would your child join a gang? To Peg and George, and to hundreds of thousands of parents, the answer is a resounding, Yes!

First let us recognize that the gang is a natural phenomenon in teen-age society. In modern parlance the word has taken on underworld significance, as we read of bopping gangs in Brooklyn and gang fights in Los Angeles. Use of the term is unfortunate; but what it means, simply stated, is a peer group that has developed outside the supervision of wholesome adult influences. Usually a gang will have some kind of loose-knit organization, which becomes more formal as the group develops. Invariably such a group develops its own subculture, in spite of and often contrary to the customs and ideals of the individual members. Pressures of the group toward conformity, and the intense desire of the individual to belong, to find acceptance, cause

him to act in the group in a way which would be abhorrent to him if acting individually.

That a growing child will be drawn into a peer group is almost inevitable. Many parents have observed what psychologists have confirmed, the ever widening circle of influences upon a child's life. In his expanding world, the school one day takes the primary place, and "Teacher says . . ." becomes a common phrase. After a time it is replaced by the plea: "All the kids are doing it." "All the kids" may be no more than a half-dozen classmates who, for some reason, gradually begin to loom large in the acceptance pattern of the child.

For the child to seek acceptance in a growing circle, and that the approval of his peers should take on increased value, are two of the factors of growing up which cannot be denied. If those desires find satisfaction in such groups as Scouts, church youth groups, and formal clubs, the unwholesome group or gang might never tempt him. The truth of the matter all too often is that the young teen-ager conforms to the patterns of acceptable groups to please parents and adult society, while seeking real satisfactions in the gang, which may go by a variety of names such as a clique, or bunch, the boys, or an informal club. Under right conditions, any of these



can become a gang in its worst sense. At their best, they hold the possibility of minor deviations from acceptability which can influence the conduct of teenagers, despite the kind of home from which they come.

What can parents do to help their children avoid the pitfalls of unacceptable gang behavior? Perhaps the first requirement is that they seek to understand children, their needs, and responses at various stages of growing up. Parents should understand the significance of the frequent use of such terms as "Everyone's doing it," or "They'll think I'm a creep if I don't." Unfortunately, many parents foster the desire to be popular to the hurt of their children. Popularity of their offspring is one of the most ego-satisfying of parental experiences. On the other hand, parents need to recognize that the desire to be approved by peers does not signify their own rejection. Parents who complain about not being appreciated may force obedience, but they invite duplicity as the desire for peer acceptance continues to seek satisfaction, often underground.

Perhaps the greatest need of today's children is to be allowed to grow up in families which are closely knit primary social groups. By and large the American family has disintegrated in the wake of a rapidly changing social, economic, and spiritual atmosphere. In some senses groups outside the family, including the church, have usurped functions which ought to be the sole prerogatives of the family. In defense of outside groups, we must admit that this often has happened because of the failure of the family to fulfill its proper function. But, while society outside the home offers advantages not available even a generation ago, the widened circle in which individuals move at earlier and earlier ages, creates, or at least emphasizes, needs which only the family can fulfill. If the family is inadequate, the individual is left without support. We need a return to family life in which family groups function as units for the growth and development of individuals capable of taking their place in society.

Despite commercialization, the do-it-yourself fad has its merits. The do-it-yourself frame of mind can do much to involve families in creative and worthwhile activities. Recreational and vacation activities should be enjoyed by families with the needs of each individual considered. The church that is planning well for families will take advantage of such helps as family camps and conferences, and plans in Christian education that not only include the whole family, but unite the family and the church in a common endeavor.

If parents would make family life a real attraction for their children, they must seek to know each child as an individual, and discover ways to give each the kind of support he needs. From the earliest years parents should know their child's playmates, and the home should be as open to his friends as to the child himself. Family plans should be made co-operatively, with all needs, opinions and desires taken into consideration. We have yet to discover in broad measure

the meaning of democracy in family life.

Peter DeVries, in *The Tunnel of Love*, has wisely said: "Who is mature enough for offspring before the offspring themselves arrive? The value of marriage is not that adults produce children but that children produce adults." When family life becomes a mutual affair, with friends welcomed, plans made jointly, and problems faced frankly together, each individual grows to take the place that is proper for him.

Along with the need for love and acceptance on the part of any child is the need for security. No small part of this security is to be found in adequate and consistent rules for living. Discipline in the home may be harsh or lenient; the thing that matters most is that there be rules, that they be known, that they be consistently enforced, and that enforcement be done in an attitude of love. Even severe discipline ought not result in a feeling of rejection on the part of the one disciplined. It will not if rules are made democratically, and kept fairly and consistently.

Knowing each child is important. Equally important is knowing his world—the school, the recreation center, the popular youth hangouts, and his friends. The home and community are not mutually exclusive entities. They are different sides of the

(Continued on page 30)

## Prayer of Faith

That long favorite child's prayer, ending: "If I should die before I wake—," does not seem suitable for children and is lacking in the comfort and peace that should come with prayer and the closeness to God. Would it not be better for children to have a more affirmative prayer of confidence and faith?

**God our Father's loving care,**

**Keeps His children, everywhere.**

**Guides our days, guards us by night,**

**Helping us to do what's right.**

—Helen Houston Boileau



# The Senior High and



Art FitzSimmons



Harold M. Lambert

THE CHRISTIAN COMMUNITY, recognizing the needs of middle adolescents, their levels of development, and the decisions facing them, views the whole in a spiritual perspective. Accordingly, the Christian community invites the senior high to—

Achieve individuality as a Christian, becoming emotionally independent, balancing the sense of independence with a responsible sense of dependence upon God and social interdependence.

Discover and understand vocation in Christian terms.



Ewing Galloway



# the Christian Community\*

\*Quoted from *The Objective of Christian Education for Senior High Young People*, a study paper. Copyright 1958 by the National Council of Churches. Used with permission.



Religious News Service Photo

Gain a point of view on life that demands a deep Christian commitment.

Come into possession of the attitudes and skills in human relationships necessary for Christian home life, marriage, and life among his fellows.

In dealing with their problems, meeting their needs, and realizing their aspirations, senior highs sometimes move merely within a social and cultural dimension. In the Christian view, however, they are seen in the light of the gospel and are called upon to become new persons in Christ. This reorientation of their lives gives meaning and direction to the achievement of their tasks and the fulfillment of their needs.



Harold M. Lambert



Art FitzSimmons



# Pick and Treat

by Evelyn Witter

TRY "PICK AND TREAT" at your house this Halloween for healthy, wholesome, character-building fun. You'll find the unwanted cobwebs, of pranks created by the ghosts and goblins from the Land of Tricks, can be easily whisked away by the clean sweep of straight thinking. Halloween CAN be fun time and not worry time if Christian thinking rather than devilry takes over.

Last Halloween our two masqueraders along with three or four of their costumed friends approached my husband and me with: "May we go out to Trick or Treat as soon as it gets dark?" Their eyes were wide with pleading.

"You don't want to trick anyone, do you?" Bill asked them.

"Well," our son Jimmy hesitated. "We want to have fun like all the kids do," he answered frankly.

The others shook their heads in agreement. "Yes we want to have lots of fun," they said.

"Okay," Bill smiled. I must admit I had a moment of foreboding. I didn't want the children to miss out on any fun, but I didn't want them begging treats under the pressure of, "or else we'll trick you." The whole idea was so contrary to everything we were trying to teach them.

"How would this be?" Bill gathered the little group around him. "Let's make this Halloween different. Let's use the word pick instead of trick."

"How do you mean, Daddy?" our seven-year-old Louise was interested even though she looked doubtful.

Bill took a pencil and paper. "We'll pick a list of children you know who can't go out tonight . . . shut-ins. Like Bobby Larson down the block whose broken leg isn't mended yet."

"And Nancy Anne who can't go out because she just got over the flu," one of the children cut in.

"Exactly!" Bill exclaimed. "Tonight we'll pick those who can't go out, those less fortunate than ourselves, and treat them."

"I'll help," I volunteered when I saw hesitation on the children's faces. "You children come along and get the corn popped while I make the syrup for popcorn balls."

Many hands made fast work of sticking the popcorn balls together and wrapping them in waxed paper. During this time Bill hurried to the grocery for candy and more apples than we had on hand.

Jim found some strawberry boxes in the basement which we quickly made gay by covering them in tin foil and with sprigs of bittersweet from the dining-room centerpiece. Filled with apples, candy and

popcorn balls they made very acceptable treats.

By dark the Halloweeners were ready with the seven boxes they had helped fix for their night of fun. Down the street they went, happy with their message of, "You're our pick for a treat!"

When the children returned from their hour of calling they were exhilarated and happy.

"Everyone was glad to see us," Jimmy reported. "And they all thought the Pick and Treat Halloween was a swell idea!"

"All the children to whom we brought our treats said that they had as much fun as if they had been able to go Halloweening," Louis' face glowed with fun.

"And now you've been picked for treats too," I told them, "because you have been thoughtful of others." I poured the cocoa and Bill brought in the tray of candy and popcorn balls. It turned out to be a gala evening, and the children agreed the warm reception they received and the pleasure they gave made an exciting Halloween.

So this Halloween why don't you try taking the growly "tr-r-r" out of trick and substitute a soft "p." Pick and Treat makes a gratifying family experience.



photo by erb



## Why Don't We Do This More Often?

(Continued from page 5)

eating the cake, and sipping coffee, and chocolate milk.

It was after eleven when they left. Kirby curled sleepily in Lisa's arms on the front seat of the car.

"All's well that ends well," Chuck declared as the car slipped from the curb. "Am I glad we made that call tonight."

"Marion said she was sure God sent us," Lisa answered. "I didn't have the heart to tell her it was a worn-out picture tube that had brought us. Still, even that, might have been God's way of

teaching us an important truth."

Kirby moved, his voice drowsy. "Mom, I had fun. Stan says he's going to ask his folks if he can spend next week end with us. He'll bring his model kit along. Why don't we do this more often?"

Lisa hugged her son to her. "I think we will, Kirby—I *know* we will."

# My First Book

by Clarence Edwin Flynn

The devices my mother used to get me started and to keep me reading worthwhile books have been a wonder to me all my life. She used one of them in making me the owner of the first book that was ever really mine.

When I was eight and nine and in the second and third grades of school we lived in the clearing on the edge of a large wooded tract. One night we went by lantern light to call on a neighbor family living deeper in the woods. The family included a boy about my own age, and he had a new treasure that set me flaming with envy. He had been given a cheap edition of *The Life of Daniel Boone*.

Wide-eyed and breathless I listened while his father related some of the exciting exploits of which it told. From that hour my highest ambition was to own a copy of *The Life of Daniel Boone*, Avon Edition, bound in blue cloth, at twenty-five cents. At home I talked of it repeatedly, but my mother made no promises.

One day not long afterward she and my father went to town, and arrived home before I returned

from school. At the supper table by the evening lamp I took up my plea about *The Life of Daniel Boone*. When the meal was over my mother asked me to bring her something from a box on a certain shelf. Under the lid I did not find what she asked for, but a book, Avon Edition, bound in blue cloth. I seized it and without even looking at the title I began gleefully announcing that I, too, had a copy of *The Life of Daniel Boone*.

"Well, sit down and read us a little from it," said my mother.

When I went to do so I saw the title page, and disappointment filled my soul. It was printed in the same edition and bound in the same color and design, but it was not about Daniel Boone. It was a series of simply written biographies, and the title was *Famous Men*. That was what my mother wanted me to read about just then. I soon found that I had something richer than a book of adventure, however interesting the adventure might have been.

I read it and reread it till portions of it became unforgettable. It told things about a dozen or so

of our greatest men the more pretentious volumes overlooked—which even gave it a certain research value. Best of all, though, since that time those men who walked through its pages have walked through my life also.

That was in 1894, but the treasured volume is lying before me as this is being written. I have read it again and again and have carried it thousands of miles and back. It has the stains and scars of sixty-four years, but of all the countless books with which I have had some acquaintance through the years since, it is among those that have meant most to me.

*The Life of Daniel Boone*—yes, of course I read that too, a little later on, and added him to my list as a man who was great in a little different way. I think I appreciated him all the more and knew better what to make of him, by first having become acquainted with the statesmen, scholars, and authors, of *Famous Men*. I shall always be grateful for a mother who tricked me into reading what she thought most important for me just then.



Our baby daughter! The new life for whom we had waited and planned to make us a family! We had so many plans for your future even when you were only a few days old. You were our sunshine. The most wonderful baby that ever lived.

# Preciou

## Dear Daughter

*I needed some things from the old trunk in the attic today. In rummaging I unearthed a heap of memories. There were some of your keepsake baby clothes and the first little sandals you wore soon after you learned to walk. You were the cutest thing. The sunshine of our life then as in later years as we watched you grow through childhood, trying always to keep before you and teach you the principles of Christian living. But, daughter, you taught us many things too. There were lessons of patience and love and trust, and so many, many more for which you were our unconscious but effective teacher. I would not take a king's ransom for the experiences of those wonderful years through which you have been our daughter. Yes, those baby sandals certainly brought a flood of memories—.*

When baby brother joined our family you were "mother's helper," her big girl now, who could help in so many ways especially with entertaining little brother who would always smile for you.



Even before you could talk you loved to have us read to you, and the stories of the Bible soon became your favorites.





# Memories

PHOTOS BY WALTNER

by Elma Waltner



Music was a much-loved part of your life. How seriously you took your duties as a member of the choir and as an organist.



Before we could hardly believe that the years had slipped away, you were dating, shy, yet proud to bring your "date" in and introduce him to dad and me before you were off to some school function or Sunday night youth meeting at church.



We had to drive several hundred miles to attend your college commencement but we wouldn't have missed seeing you being awarded your diploma, an honor student. Somehow we felt we, too, had a share in that diploma.



You are married now, daughter, beginning a new life. You are our daughter still even though you have changed your name. Someday you may share memories with your daughter even as I have done today. May they be as heartwarming as mine.





# Worship in the Family with Children

## To Use with Younger Children

### Autumn

#### Theme for October:

#### The Beauty of

#### Autumn

#### A Bible Verse

And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food.—Genesis 2:9.

#### A Word to Parents

The materials on this page and on the next two pages are for your use in moments of worship with your children. If you have a family worship service daily in your home, some of the materials here may be used at that time. If you use *The Secret Place*, you may find that some of them fit into the meditations in that booklet.

—Winston Pote from A. Devaney, N.Y.

The days were getting cool, but the sun shone bright.

"I love autumn," Mother often said. "Just look at the trees and fields!"

The children looked. The trees were losing their leaves. The fields were bare and dry looking.

One morning Mother said, "I'm going out into the field. I won't be gone long."

The children played in the yard for a while, then they decided to go see what Mother was doing. As they rounded a corn shock, they saw her. She was humming. She had a basket of ripe red apples. She had put squash in the wheelbarrow. Ripe pumpkins and squash were piled around a tree.

"It does look pretty," Burt said.

"Yes, it does," Ann agreed, "but not as pretty as summer."

Just then Mother looked up and saw them. "What are you thinking about?" she asked them with a smile.

"Whether it is as pretty now as it was in summer," Burt said. "I think it is."

"Well, I don't," Ann said.

"Each season is pretty," Mother said. "No one looks like any other, but each has a beauty of its own."

"Why?" both children asked.

"Nature needs each season so that the earth will produce food," Mother explained.

"Does it always happen that way?" Burt asked.

Mother nodded. "The Bible says, 'While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.' It never has."

Both children looked around.

"I'm glad," they said.





# To Use with Older Children

## Why the Seasons Change

Look at the hymn printed on this page. Perhaps you and your family have sung it together at church, or you may have sung it at home. If so, did you know what the words meant as you sang them, or did you just say them without thinking about their meaning? People often do that. It is a good thing to list phrases and think about them. They may help you to understand the hymn.

You may want to make your own list or you may use the one printed here:

The march of days  
The hand that shaped the rose  
hath wrought the crystal of the snow  
The flowing waters seal'd  
Laid a silent loveliness  
The radiant morns unfold  
The solemn splendors of the night

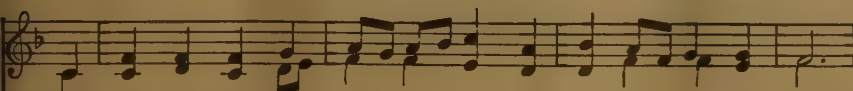
### All Beautiful the March of Days

FOREST GREEN. C. M. D.

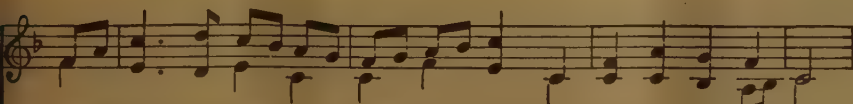
*In moderate time, with spirit*



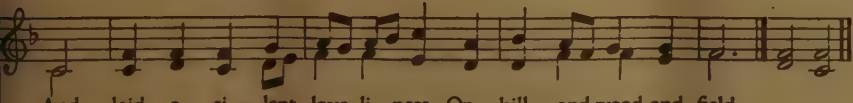
1. All beau-ti-ful the march of days, As sea-sons come and go;
2. O'er white ex-pan-ses spark-ling pure The ra-diant morns un-fold;
3. O thou from whose un-fath-omed law The year in beau-ty flows,



The hand that shaped the rose hath wrought The crys-tal of the snow;  
The sol-emn splen-dors of the night Burn bright-er thro' the cold;  
Thy-self the vi-sion pass-ing by In crys-tal and in rose,



Hath sent the hoar-y frost of heav'n, The flow-ing wa-ters seal'd,  
Life mounts in ev-'ry throbb-ing vein, Love deep-ens round the hearth,  
Day un-to day doth ut-ter speech, And night to night pro-claim,



And laid a si-lent love-li-ness On hill and wood and field.  
And clear-er sounds the an-gel hymn, "Good will to men on earth."  
In ev-cr-chang-ing words of light, The won-ders of thy name. A-MEN.



Frances Whitmarsh Wile, author. Music copyright. Reprinted by permission of the Oxford University Press, London.

Thyself the vision passing by in crystal and in rose

Day unto day doth utter speech  
In ever-changing words of light

As you and your family talk about the meaning of these words, there is a book that may help to make it clear. It is *God Gave Us Seasons*, by Carolyn Muller Wolcott. It is about Bobby, and it begins in the springtime. The sun was shining, and the family decided it was time to plant a garden.

Daddy got out the tools. He spaded up the ground. It was raked smooth. Little ditches were dug in it. The seeds were planted. The dry dirt was watered. Then Mother said she liked summer best of all the seasons.

Bobby wanted to know about the seasons. So, before they went into the house, Mother told him about each one: spring, summer, fall, and winter. Bobby remembered some of the things that had happened in those seasons the year before. He wondered if they always happened in the same order.

This hymn really is talking about the seasons, and the beauty that comes with each one. It also talks about God who planned for the seasons, and about the dependable laws that he made to regulate the seasons. It talks about how the beauty of the earth, in each of its seasons, reminds us of God. That is the meaning of the phrase, "Thyself the vision passing by in crystal and in rose." In other words, both the snow in winter and the rose in summer cause us to remember God's good plan for the seasons. Their beauty is another reminder of God.

#### A Bible Poem

"For . . . the rain and the snow come down from heaven,  
And return not thither but water the earth,  
making it bring forth and sprout,  
giving seed to the sower and bread to the eater."

—Isaiah 55:10.



## For Family Worship

**Worship Center:** If your family is accustomed to a worship center, or a beauty center, to help to set the mood for worship, there is an abundance of material available at this time of year. Fall flowers, colorful leaves or berries, may be arranged with the Bible open to the "Call to Worship." If your family lives in a city apartment where such materials are not available, you may use pictures of the beauty of the autumn season. Sunday rotogravure sections of the newspapers often carry full-page pictures in full color. Magazines are another source of beautiful pictures. These may be carefully trimmed and mounted on poster board, oak tag, heavy cardboard, or construction paper. Choose a color to harmonize or contrast with the colors in the picture. Even young children may assume responsibility for arranging such a center to suggest the theme of worship.

### Call to Worship:

Thou crownest the year with thy bounty;  
the tracks of thy chariot drip with fatness.  
The pastures of the wilderness drip,  
the hills gird themselves with joy,  
the meadows clothe themselves with flocks,  
the valleys deck themselves with grain,  
they shout and sing together for joy.

—Psalm 65:11-13.

**Song:** Use the song printed on page 19, or choose between the following from the primary pupil's books: "All Things Bright and Beautiful," year two, spring, page 6; "For the Beauty of the Earth," year three, summer, page 6; "God Made Us a Beautiful World," year three, summer, page 18.

**Poem:** Use one of the poems printed on this page or choose between "Often Jesus' Friends Remembered," primary pupil's book, year two, summer, page 20, and "God Is Near," primary pupil's book, year three, fall, page 18.

**Meditation:** If your family worship service usually includes a meditation, you may wish to vary it to allow each one to participate. Allow time for each member of the family to tell of some experience he has had with beauty: a tree glowing with color, wild ducks flying south in perfect formation, golden rod blooming on a hilltop, a sunset. After each incident is told, the family may say, as a refrain, "We thank thee, God, for beauty."

**Prayer:** You may pray your own prayer, use "A Prayer," primary pupil's book, year three, summer, quarter, page 20, or use the one printed here: Dear God, you have planned a wonderful world! We thank you for your plan for beauty in each season. Help us to know how to work with you to keep your world beautiful—and to make it more so. Amen.



Religious News Service Photo



### October

One lovely day my mother said,  
"Look at that tree there—straight ahead!  
Its colors are so bright and gay  
They'll help me have a happy day!"  
I looked, and first I saw the tree,  
And then the sky stretched over me  
So big, so high, so wide, so blue—  
A space where flocks of wild birds flew.  
I looked and looked; it seemed to glow.  
My mother said, "God planned it so!"

—Jessie B. Carlson

### Thank You, God, for Autumn

Thank you, God, for the oak trees,  
For red and green of autumn leaves,  
For squirrels running up and down,  
And nibbling acorns smooth and brown.  
Thank you, God. I like to see  
A squirrel in an autumn tree.

—Clara Morrison<sup>1</sup>

<sup>1</sup>From *Story World*. Copyright, 1951, by The American Baptist Publication Society. Used by permission.



Norm Hancock

by Grace W.  
Mc Gavran

## When the Roof Leaked

"OH, DEAR, OH DEAR!" sighed Miss Tuppy.

She was in her little sitting room and *drip, drip, drip*, came water from a leak in the roof. "Oh, dear, oh, dear!"

"We'll have to get a roofing man as soon as it stops raining," said Miss Rose, her older sister.

"My dear," said Miss Tuppy in her old-fashioned way, "we can't afford a roofing man. We just don't have any money to pay him."

"But we can't have water dripping down into the room all winter long," argued Miss Rose. "My dear, think! We'd have to have a pan sitting on the floor from now on. How very inconvenient that would be."

Miss Tuppy squinted up at the ceiling. The roof was almost flat over the little sitting room and it was covered with aluminum sheeting. "I should never have let them put aluminum on," said Miss Tuppy. "Especially when that carpenter didn't know how to do it."

"It was a mistake," admitted Miss Rose. "But what are we to do?" Miss Tuppy thought and thought and thought. "The aluminum can't have a hole in it. There must be a nail-hole somewhere," she said. "I think I'll get the ladder when the rain stops and just go up and see for myself!"

(Continued on page 28)



by

Olive  
Walker  
Hanson

# Our Obligation for Aging Parents

A clergyman once made the observation that during his active ministry he had seen many fine families divided, and brothers and sisters become hostile toward each other, because of misunderstandings that arose over the disposition of their parents' money or property. If such an experience is true of families after the death of parents, it is equally significant that the relationships of brothers and sisters often become impaired when faced with the necessity of sharing responsibility for the care of their aging parents. The supervision of a widowed mother, a father-in-law, or both parents not only involves time, emotional concern, and financial resources but necessitates co-operation between brothers and sisters, as well as parents and children within the families of sons or daughters (in-laws) who assume such a responsibility. Thus, the care of one or both aging parents affects many persons in an ever-widening circle of relationships and responsibility.

## Evaded Responsibility

In our American culture today it is not uncommon for the children of aging parents to evade their full and rightful "share" of responsibility, or to substitute "sentimentality" for genuine expressions of love, concern, understanding, and a desire to fulfill their moral and spiritual obligations. The tendency to "let Mary take care of mother" inasmuch as she is a daughter (not necessarily because she enjoys the largest income or home) finds expression among numberless brothers and sisters who are faced with the "care and feeding" of aging parents. Strangely enough, this attitude is not confined to "non-Christian" sons and daughters.

In many situations, older parents (whose children are Christian) are transferred from the home of "son to daughter to son" for varying periods of time, or are compelled to live with the family of one particular child while other sons and daughters discharge their filial responsibility by making occasional visits, or mailing sentimental seasonal greeting cards. Tensions and resentments often become evident in such families, impairing the life-long affection of brothers and sisters, destroying their sense of family soli-

darity, and jeopardizing the affectual relationship of the parent with individual sons or daughters.

## Shared Responsibility

Every child, regardless of status or financial position, faces a moral obligation to share in the support of aging parents. Such support may not always involve a financial expenditure, but it should represent whatever contribution the individual is capable of making toward the material, emotional, and spiritual well-being of a parent. In some cases, this contribution may represent something tangible; in other cases it may reflect genuine concern and love, expressed in thoughtful gifts or remembrances; regular visits that a parent may count upon and look forward to; expressions of appreciation (instead of criticism) to brothers and sisters, as well as to "in-laws" who are providing material care for the parent; trips to places of interest; and periodically sharing the parent so that the brother or sister who may be "carrying the load" is permitted enough freedom to gain a new perspective on his own family relationships and responsibilities.

Planning together in a "family council" for the care of an aging parent represents an effective and intelligent approach to this problem. Even before the situation develops (or as soon as it becomes a reality) every member of the family should be involved in a forthright group discussion of 1) "How are we going to handle this matter?" 2) "What immediate steps are necessary?" 3) "What specific responsibilities will each one take?" 4) "What long-range plans do we need to make?" Such an approach not only makes every member feel that he is personally responsible, but helps to engender a spirit of family corporateness in arriving at decisions that are vital and important to the physical, mental, and spiritual well-being of the parent.

## The Christian Approach to Aging Parents

What is the Christian approach to the care of aging parents? Those who are called upon to provide such care need to give careful thought to the seriousness of this responsibility, to the possibility of periodic

## Study Article and Guide for Parents' Groups

misunderstandings between members of the "older" and "younger" generations in the home, and to the importance of surrounding one's parent with love, a sense of security, understanding, and Christian concern. It is not uncommon for some persons who are confronted with the care of aging parents to accept this responsibility with resignation, and with the feeling that this constitutes a "Christian duty." However, this rationale fails to provide an adequate undergirding of one's understanding and daily loving care. Those who begin at this point of reference will soon find themselves possessing a deep feeling of frustration and defeat.

The secret of caring for aging parents, whether they live with the family of one child, or in another type of situation, is not reflected in the words "doing one's Christian duty," but in the consciousness that the fulfillment of this responsibility reflects, in some small measure, one's gratitude to God for the many blessings that he has given. Thus, the person who is a Christian provides daily care for his aging parents, not because it represents a "Christian duty," but because it reflects in a tangible way his love and gratitude for uncountable blessings that have come from a benevolent heavenly Father and from his parents.

It is inevitable that frustrations and minor misunderstandings will arise in any situation where members of the "younger generation" are called upon to provide care for aging parents. The presence of several generations "under one roof" is certain to contribute, in some measure, to differences of opinion concerning moral standards, behavior patterns, inter-personal behavior, social graces, appear-

ance and dress, social viewpoints, and religious ideas. Such differences, however, can be surmounted or resolved if those who are caring for aging parents are motivated out of a genuine love of God, coupled with a sincere desire to reflect his spirit, and to do his will.

### Climate of the Home

The atmosphere of a home in which aging parents are being cared for makes a significant difference in the ease, freedom, and effectiveness with which various members of the family behave and communicate with each other. Obviously, older parents should always be regarded respectfully by their children and grandchildren, even when they may possess certain idiosyncrasies of personality, or personal habits that are reminiscent of earlier training or practice. This does not mean, however, that aging parents should be permitted to dominate the family, to disrupt family unity, or to have their own way regardless of the feelings of others. It should be clearly understood, when aging parents come to live in the home (or before), that everyone within the family circle, regardless of age, possesses the right to express his opinions, to be listened to by other members, to be treated as an individual, and to be permitted to pursue his own interests, social activities, and community commitments insofar as these are in conformity with the moral standards or religious ideals of the family. Such a climate, established early in this relationship with an aging parent, will help to guarantee freedom of self-expression, the individuality of every member, and success in keeping channels of communication open between the "oldsters" and the "youngsters."

—Hays from Monkmeyer Press Photo Service



The atmosphere of a home in which aging parents are being cared for is very important. It spells the difference between ease or difficulty in living together.



Whenever any person comes to live in a home, whether it be an aging parent, a relative, or a friend, that person should be welcomed as an "adopted member of the family" with all the rights and privileges pertaining thereto. This means that "grandmother" or "grandpa" becomes part of the family circle. As such they are free to participate in the affairs of the home, including the sharing of responsibility for household chores and work assignments. As long as a person regards himself as a guest he is in danger of expecting preferential treatment. When he is accepted, and treated as a member of the family, he is much more likely to discard the idea that he ought to receive special attention. Thus, the climate of the home is improved through this practice of "adoption" into the family circle.

### Counseling Aging Parents

Many situations develop in old age that require the counsel of one's children, a clergyman, or a

friend. The death of a husband often precipitates decisions and readjustments that the wife may not be competent to make alone, such as, "Should I give up my home and live with one of my children?" or "How can I best conserve my financial resources?" or, "What assistance can I secure in order to preserve my independence?" In such cases, sons and daughters should be willing to share their counsel and to participate in a frank and realistic discussion of their mother's future, including the responsibility that each one is willing to assume.

It is sometimes true that aging parents do not welcome or solicit the counsel of their children. To some degree the willingness of a parent to seek, and heed, the advice of children depends upon how successfully they established rapport, mutual trust, and confidence in each other at an earlier stage of family life. In many cases the counsel of a child, or children, is solicited, welcomed, and heeded. Whenever this happens the relationship between parent and

## For: Our Obligation for Aging Parents

# Study Guide

1. Open the meeting with prayer, asking God's blessing upon all who are in the twilight years of life, and seeking guidance in handling this problem as it relates to members of the group.

2. If desired, read a Scripture passage which reflects a concern for the older person or quote a poem about old age.

3. a) Have someone review the major ideas that are presented in the article entitled "Our Obligation for Aging Parents."

b) Elaborate upon these ideas.

c) Record each idea on a chalk board or a piece of newsprint. Underscore each idea that the reviewer regards as being of major importance.

4. Before the total group is permitted to discuss these ideas, have those who are present divide into groups of six persons or less (sit-

ting in small circles) to discuss the presentation, and to prepare a list of:

a) Points with which they agreed.

b) Points with which they disagreed.

c) Points on which they desire further elaboration or discussion.

(Allow 12 minutes for these subgroups to share their ideas and prepare their lists.) Have someone in each group serve as the chairman, and someone as secretary.

5. At the end of 12 minutes of subgroup discussion, ask each secretary to share with the total group one suggestion concerning "Points on which they agree." When each subgroup has reported on one suggestion (not more than two), go around the total group again in the same manner, asking for a

report on one (or two) "Points on which they disagreed." Then have each secretary report on "Points requiring further elaboration and discussion." (This part of the program should take about 20 minutes.) Allow adequate time for questions to be answered or discussed by the group or discussion leader.

6. When all the groups have reported, lead a general discussion on ideas or relationships between aging parents and their children that seem to be most relevant to the experience of group members who are present. In many meetings other related problems will emerge in the course of the discussion, and these should receive consideration.

7. Invite the total group to share suggestions on "What the church can do to help individuals and families to deal effectively with problems and responsibilities that develop in caring for aging parents."

8. Have someone in the group summarize the salient ideas (and conclusions) that emerged in the discussion. (Prepare this person in advance of the meeting, to record pertinent ideas and points of group agreement, sharing these at the appointed time.)

9. Conclude with prayer, . . . fellowship, . . . and refreshments.

child is happy and meaningful, reflecting a growing sense of confidence and trust. When the counsel of sons and daughters is resisted or rejected, children must be careful to express continued understanding and patience, indicating in no way that they are disposed to wash their hands of the whole affair. Parents, though aging, should always be granted the prerogative of making final decisions concerning their own future, and regarding matters that, in their judgment, represent their best interests.

In situations where parents indicate a reluctance to take advice, their children can be most helpful by showing in a kindly manner that they harbor no resentment, and are continuing to stand by with love and understanding. Sons and daughters need to guard against giving the impression that they are

rejecting their aging parents because of differences of opinion or failure to follow advice.

A Continuing Concern

Regardless of status or geographical location, the children of aging parents can best demonstrate their love and concern by the continued sharing of their resources, personal expressions of affection, gifts and remembrances, individual counsel (when solicited), and a quality of life that reflects their integrity and Christian faith. In the final analysis aging parents are quick to detect the difference between children who truly care with a genuine Christian concern and love, and those whose hearts are motivated out of a sense of duty.

BIBLEGRAM

by Hilda E. Allen

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicate word endings.  
Reading from left to right, the filled pattern will contain a selected quotation from the Bible.

A	Talk like Leo the Lion -----	109 30 103 13
B	Word of promise from a prisoner -----	99 15 47 8 81 36
C	Way to face when marching -----	63 35 42 101 24
D	Small, wolf-like animal of western North America -----	39 64 88 45 55 68
E	Kind of work like crocheting and tatting -----	14 57 22 116 110
F	Wasp with a sting -----	1 49 53 61 18 43
G	One who stays away from school without leave -----	66 4 26 70 83 40
H	Shout of joy or triumph -----	17 46 77 87 3 51
I	Breakfast drink from oranges --	37 112 21 27 56
J	Large, cowardly animal of Asia--	59 10 72 104 79
K	Wading bird with long neck, legs and bill -----	67 100 19 108 97
L	Soldier serving on shipboard ----	48 75 25 76 9 38
M	Gluey, like adhesive tape -----	23 50 60 58 117 6

N	Labor Day -----	5 11 33 84 73 44
O	Color of hair on old people ----	62 113 32 69
P	Adjusted the piano to the proper pitch -----	105 90 31 115 95
Q	Push or move forward with haste -----	65 12 7 92
R	A rat or a mouse -----	80 111 34 52 41 28
S	To bid, as a price -----	86 107 74 93 71
T	Canyon in Arizona -----	78 91 82 114 102
U	Where desert travelers rest -----	89 96 106 29 20
V	What some people did during Lent -----	85 94 54 16 2 98

(Solution on page 30.)

	1	2	3	4		5	6		7	8	9
	10	11	12	13		14	15	16	17	18	19
20		21	22	23	24	25	26	27	28	29	30
31		32	33	34		35	36	37	38	39	40
	41	42	43		44	45	46	47		48	49
50	51	52	53	54		55	56	57	58	59	60
61	62		63	64	65		66	67	68	69	
70	71	72		73		74	75	76	77		78
79	80	81	82	83	84		85	86	87		88
89	90	91		92	93	94	95		96	97	98
	99	100	101	102	103	104	105	106		107	108
109		110	111	112	113		114	115	116	117	



# A Ymstyre Trypa

(A Mystery Party)

by  
Loie  
Brandom



WHEN THE EVENINGS grow long and chilly, and the outdoor activities of summer are a thing of the past, then thoughts turn to the making of suitable plans for entertainment within the limits of four walls. And oh, such good times as can be planned for the indoor amusements, with the use of a bit of imagination and originality.

For example, even the invitations can be given a touch of mystery that is sure to arouse interest and curiosity. On irregular-shaped pieces of black art paper, letter in white ink the following verse.

If our plans you would know,  
Then don't be too slow,  
To accept our invitation,  
To a mystic party and quiz  
show,  
At which I'm sure you'll really  
glow,  
With your magic brand of in-  
spiration.

Date	Address	Hour
------	---------	------

Mystery starts at the front door where the guests are greeted by a masked, black-robed figure wearing the oriental turban of a soothsayer or seer, who directs them to the room where they may leave their wraps.

The hostess greets the guests in the main room and hands to each a sheet of paper and a pencil while explaining the **Mystery** objects for which they must search about the room. The list written upon each slip for which the answers are to be sought would read like the following, omitting, of course, from the slips, the names of the objects hunted which are in parenthesis here.

## Mystery Search

1. A light of ancient days.  
(a candle)
2. Something out of date.  
(a last year's calendar)
3. A swimming match.  
(a match floating in water)
4. A pair of slippers.  
(two banana peels)
5. Well-known woods.  
(pieces of oak, maple, elm, and walnut wood piled together)

6. Views of a commentator.  
(a large Irish potato)
7. Serenade in the night.  
(a row of plastic toy cats)
8. My native land.  
(bottle filled with dirt)
9. The four seasons.  
(salt, pepper, spice, vinegar)
10. A cause for tears.  
(an onion)
11. The sun that never sets.  
(a plastic or china rooster)
12. A traveling companion.  
(an old shoe)
13. A display of common sense.  
(twelve common pennies [cents])
14. A couple of kids.  
(a pair of kid gloves)
15. A well-known ruler.  
(a yard stick)

After ample time has been allowed for the guessing, the papers are collected after the guests have signed their names to them, and later in the evening a nice prize is awarded the one having correctly identified the greatest number of objects.

**A Mysterious Relay Race.** Divide the contestants into groups of six members each and line them up behind the starting tape. At the opposite end of the course have placed as many large paper sacks as there are teams. The mystery in the race consists of the unknown contents of the sacks. In each paper bag place six objects, one for each runner on a team. The objects should be as wiggly, fuzzy, slick and slimy, or cold and clammy as possible. As a suggestion for objects of this kind try including a rubber glove filled with ice cubes, a small spring that wiggles and has a piece of fur stretched over it, a woundup mechanical snake that uncoils when touched, a cold banana, a small metal box filled with tiny beads or marbles that rattle, a bunch of fluffy feathers and so on. Handkerchiefs should be spread over the tops of the sacks so the contestants will have to reach into the sacks under the covers to obtain their object without being able to see what is on the inside.

At the starting word GO, the leader of each team sprints to his

or her team's sack, secures an object and races back to touch off the number two member of the team. If the team can be composed of only girl contestants, with the boys on the side lines urging them on, the fun will be greater as the girls will probably be the most afraid of what they will find, and after the first contestants have squealed when they made the try, the others will be even more squeamish about trying. The team whose last runner is first to return to her original place, is winner of the race. Suggestions for appropriate prizes to award a team of winners would be a candied apple or lollipop for each member, a sack of peanuts they could all enjoy, a popcorn ball for each, little individual pies, or frosted cupcakes that the members of the winning team may enjoy while the losers and other guests look on with envy.

Other mystery games to entertain your guests might be the following:

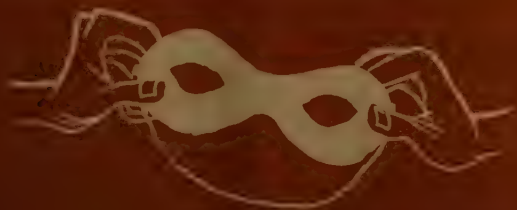
**Mysterious Words.** Names of things you'll find in most any room. Then on the list handed each guest will be such words as: (1) wownid; (2) rood; (3) plam; (4) gur; (5) telab; (6) raich; and so on. The objects mentioned are, of course, (1) window; (2) door; (3) lamp; (4) rug; (5) table; (6) chair.

**A Mysterious Spoon Game.** Line the players in two or more rows with the same number in each row, alternating girls and boys. Give each player a teaspoon.

(Small plastic picnic spoons are fine.) Each player holds the handle of the spoon in his, or her, mouth. The leader of each line receives three grains of rice in the bowl of his spoon, and at the starting signal, tries to slide his rice into the spoon of the girl next to him in line. If the rice grains are dropped, they may be picked up and put back in the spoon from which they dropped, but this takes valuable time. The winning line is the one whose last player is first to spoon-the-rice.

**The Mystery of the Photograph.** A "Wise-man," or "Seer," dressed in black robe and turban, has an accomplice for this stunt. The accomplice leaves the room where the rest of the guests are all seated. The Seer then produces a sheet of plain white paper which he proceeds to hold for an instant or two before the face of some person present. Seating himself in a chair the Seer then calls in the accomplice and hands the sheet of white paper to him. The accomplice studies the paper carefully, and then the guests, and announces whose photograph he sees thereupon. The trick is this. When the Seer takes his seat he is careful to assume the same sitting position of body, hands, feet, of the person photographed, thus portraying to the accomplice whose picture is supposedly on the white paper.

Your guests will no doubt also be mystified if you reverse your refreshments by serving the dessert first and ending with the sandwiches and hors d'oeuvres last.





## When the Roof Leaked

(Continued from page 21)

"You can't go up on the roof," said Miss Rose horrified. "At your age, you can't go climbing up on roofs!" She added, "It isn't proper and it isn't safe."

"As for proper," said Miss Tuppy, "I don't much care. And as for safe, I can be careful."

"If only we could find a boy who could do it," wailed Miss Rose. "That nice boy who worked for us four years ago could have done it."

"He's in the Air Force now," said Miss Tuppy. Then she had an idea. "He has a little brother. I wonder if Billy is old enough to begin to help us?"

She went to the telephone and called Billy's mother.

"He's only twelve," said Billy's mother. "But he would love to help you if he can. I'll send him over tomorrow afternoon right after school."

All evening the leak went *drip, drip, drip*.

"I'm very tired of hearing it," said Miss Rose.

"And I'm very tired of emptying the pan," said Miss Tuppy. "That leak has got to be stopped."

The next day the sun shone. The leak stopped dripping. Miss Rose watched Miss Tuppy get the ladder out of the garage and set it against the low roof of the house.

"Up I go!" called Miss Tuppy gaily.

Miss Rose came out to where the ladder was. "If you insist on such a dangerous business, I'll hold the ladder," she said.

Miss Tuppy climbed up the ladder a bit awkwardly. She got to where she could look at the roof. "Nails!" she called triumphantly. "I knew something was wrong.

That miserable carpenter put nails through to hold the aluminum sheeting and then put tar over them. The tar has worn away and the nails are loose. We'll have leaks all the way across the room!"

She came down and went into the sitting room. "I must put on my thinking cap," she said. But no ideas came to her.

"Maybe Billy will have an idea," she said.

"He's very young to have any good ideas," said Miss Rose.

"Sometimes very young boys have very good ideas," said Miss Tuppy. She and Miss Rose worked at other things till Billy appeared after school.

"He does look *very* young," Miss Tuppy admitted to Miss Rose as she went to the door.

Billy came in and sat down as Miss Tuppy explained the problem. Billy looked at her helplessly. "Have you any ideas, Billy?"

"Me?" said Billy.

"You," said Miss Tuppy, firmly. "Young boys today know a great deal. You might know how to stop a leak."

Billy sat and twiddled his cap and thought. At last he had an idea. "My brother put a piece of rubber behind a screw when he stopped a leak in our boat," he said.

Miss Tuppy thought it over. "Just the thing," she said. "I have an old inner tube. We'll cut squares from it. Then I'll punch a hole in each square. We'll stick a screw through the hole and use the screws instead of the nails. I just, most surely, knew, Billy, that you would have an idea."

They got things ready. Then Billy climbed up onto the roof. Miss Tuppy went up on the ladder far enough to see what he was doing. The first loose nail was

near the edge. They both worked and got it out. Then they stuck the screw part way into the hole and Billy screwed it down hard and tight.

"It can't possibly leak," said Miss Tuppy, happily.

"Our boat didn't," said Billy, happily.

Billy worked his way across the roof. It wasn't warm, even with the sun shining. His hands got cold.

But he got out every single loose nail, and screwed in the screws with the pieces of rubber just as tight as any man could.

At last he came down the ladder, preceded by Miss Tuppy. He came into the house. He washed his hands in cold water first and then in warm water.

"Billy!" said Miss Rose and Miss Tuppy together. "You've run blisters onto your hands."

"I often do," said Billy with a laugh. "Dad says I've got to learn not to let the screwdriver slip in my hands."

Miss Tuppy got out her old black purse and took out a dollar. "You've worked just as well as your brother did, Billy. And he was the best helper we ever had. Can you help us sometimes?"

"You don't have to pay me, Miss Tuppy," said Billy.

"I'd rather. Then we can call you when we need you."

"Well, thank you," said Billy, sticking the dollar into his pocket. "Just call me anytime. Anytime at all. And you don't need to pay me all the time."

He went off whistling.

Miss Tuppy put away the drip pan. "Now that boy," she said approvingly, "is what I call a good neighbor."

"The best in the world," agreed Miss Rose.

—Harmon



# family Counselor

**Q** ALMOST TWO YEARS ago we were very fortunate to be sent two sisters, and we legally adopted them last March. They have fitted in very well. There have been adjustments for all four of us, but it surprised me how similar our lives are to what theirs were.

Here is our problem: Betty is seven and in the second grade. She is a rather shy and quiet child, and quickly became attached to me. Before starting to school she would prefer to help me in the house than to play. She gets along fine with other children, but does dominate her younger sister. Unless she is tired she is very easy to work with, and follows directions unusually well. Her schoolteacher thinks it is wonderful how well disciplined she is.

Ruth is six (eleven months younger than Betty). She is a very active child, quick, alert, and very talkative. (Betty is very pretty—and let's it be known she thinks so, while Ruth is neither ugly nor beautiful.) She gets more attention than Betty because she is into things very often, and yet rarely pouts because she is corrected. Betty rarely gets her turn first, if it is a case of first one there doing a thing.

Our problem is: Betty is very jealous of Ruth. My husband feels it is born in her. Their first year in our home she had to have many new clothes for school, be-

cause they came with almost nothing. Because I noticed the strong attachment she had for me, after she entered school I tried not to plan too many special activities for Ruth and me that might make her wish she could stay home and miss school. Until Ruth started to school, Betty received new things first. Then when Ruth was preparing to go, I had to add to her wardrobe.

Too, I try to allow them to visit a friend's home without the other one. Betty resents this when it is Ruth's turn.

Is there some way to help her work off this jealous feeling, so that she is glad to share?

**A** ABOUT ALL I CAN say is that your situation is a very normal one and should be no cause for undue concern. A certain amount of jealousy between sisters as nearly the same age as these two, is more or less inevitable. You are very wise, however, to arrange it so that each girl can visit in a friend's home without the other one. Just make certain that each girl is treated fairly and that one does not get more privileges than the other. If you feel you have

been perfectly fair with Betty, pay no particular attention to her resentment when Ruth goes off, but try to make her stay at home as pleasant as possible.

It is especially desirable, also, that not only should the children take turns visiting the same friend, but that each child should have friends of her own, so that they will not need to play together all the time. This would enable both girls to be away from home at the same time, one visiting her friend, and the other her particular friend.

It is well, of course, that the girls should have a few similar interests that they enjoy participating in together. It also is important that they shall have interests and skills that are peculiarly their own. For example, if they are interested in music, it is more or less essential that both should take piano lessons. However, if they wish to play in the band, encourage one child to take one instrument and the other another instrument, so that they will not constantly be in competition with each other. Try to avoid comparing one with the other, and always keep in mind the individual differences between the girls as you guide them in the days ahead.

*Daniel M. Maynard*



## Would Your Child Join a Gang?

(Continued from page 11)

same coin. They supplement and support each other, or difficulties result. Parents should not only be acquainted with the teachers of their children; they also should be familiar with what goes on at school—how the team is faring, the special events coming up, the productions of the drama club, and other important activities. Parents ought not be complacent in the thought that various facilities exist in the community. All too often the high school dance or the community recreation center is the starting point for youthful difficulty, because parents have not taken enough interest to keep them healthful places to congregate. Knowing the world in which their children live when outside the

home will pay rich dividends for concerned parents.

Healthy family life, and therefore satisfactory social adjustment for teen-agers, does not just happen. Diligent study, careful planning, and co-operation on the part of all family members are required. In all this, the church is the ally of the home. Adult classes and fellowship groups need to be involved in the study of family problems and how to meet them. The home and the church school should work together. And, when difficulty arises, the problem should be approached calmly, with adequate help sought. The help of the pastor, church school teachers, as well as public school teachers and counselors, and sometimes special services should be sought without shame or fear. In our children we are dealing with precious souls committed to us for care and guidance. Christian parents dare not

do less than their best in this all-important task.

Two final words should be added simply as suggestions accompanying all the foregoing: Father should share equally with Mother in all such matters as making decisions, knowing the school, the child's friends, and so on; and good family life is made even better by sharing. Your child will be less likely to want to join a gang if he is part of a family which reaches out to others to be of help to them.

Would your child join a gang? Yes, he might. The danger is ever present; but perhaps the greatest positive factor in the picture is that most young people don't want to get into trouble. If they find the love and support they need at home, the chances of their achieving a good social adjustment are greatly enhanced.

## Biblegram Solution

(Biblegram on page 25.)

**SOLUTION:** "Hear, my son, your father's instruction, and reject not your mother's teaching; for they are a fair garland for your head, and pendants for your neck" (Proverbs 1: 8-9).

### The Words

- A Roar
- B Parole
- C Front
- D Coyote
- E Fancy
- F Hornet
- G Truant
- H Hurrah
- I Juice
- J Hyena
- K Heron
- L Marine
- M Sticky
- N Monday
- O Gray
- P Tuned
- Q Rush
- R Rodent
- S Offer
- T Grand
- U Oasis
- V Fasted

W  
I  
L  
B  
U  
R

"I'm sending a tom-tom message."





## BOOKS for the hearthside

### ★ ★ For Young People ★ ★

A book for young sport-lovers is **Queen of the Courts** by Amelia Elizabeth Walden (The Westminster Press, 1959, 174 pages, \$2.95). In this book we meet Jackie Logan and her world of friends—Mother, Father, school-mates including the two young men in her life—Keith and Craig—softball and tennis club friends, teachers, coaches, and the home town newspaper columnist. Jackie's life begins to erupt as she shifts her interest from softball to tennis. Many of her former friends turn away, misunderstand her motives. Even the head coach feels that it is a poor move and does all he can to discourage her. In the face of such disapprovements, Jackie remains determined to play tennis. Craig, more than anyone, comes to her rescue and puts her through the stiff training and discipline necessary to help her get in shape for the forthcoming games. The will to win is left up to Jackie. The tennis matches are so real that the reader finds himself sweating along with Jackie against overpowering odds. How redheaded Jackie meets her struggles, apprehensions, and fears and becomes more mature in her thinking and understandings make a delightful story for teen-agers.

**Name the Day** by Nancy Paschal (The Westminster Press, 205 pages, \$2.95) is an interesting new book for teen-agers. The story centers on Sandra Dodson. In the first few pages, the reader sees Sandra as a very fun-loving, carefree girl. An auto accident changes her outlook, especially as she is confronted with condemning words and stares from Mr. Barnes. In her outrage, Sandra awakens to the necessity for being responsible and vows that she will buy the new fender needed for the car. Determined to show Mr. Barnes that she

can pay for the damage, Sandra momentarily forgets that she has only two years of college. Where could she get a job? Why, of course, at Mr. Barnes's factory. She could earn the money in two weeks while he is out of town and thus he wouldn't know that she was being employed at his plant. Imagine the complications that could arise. Then, too, there is the boy-girl tangle of Sandra and Ted, and Sandra and Craig. All of this makes an interesting story, plus a helpful glimpse at the work-a-day world. Jacket illustration is by Bob Knight.

### ★ ★ ★ For Adults ★ ★ ★

Thinking about going family camping next summer? The long winter months will provide ample time for study and preparation. Very helpful in the preparation is a new book by Doris T. Patterson entitled, **Your Family Goes Camping** (Abingdon Press, 1959, 160 pages including index and appendices; \$2.50, cloth; \$1.50, paper). The book is a practical guide for selecting where to go, what to take, and what to do. Seasoned campers and inexperienced campers alike can benefit from the many practical suggestions given. For instance there is a chapter devoted to each of the following: tents and sites, sleeping arrangements, equipment and packing, camp cooking and campfires, the clothes problem, taking the baby, safety in camp and how to handle hazards, getting to know nature, games and crafts, and techniques of tent touring. All this, plus an appendix with six suggested tent tours, another appendix of where to write for information on state and national parks in the United States, Alaska, and Canada. Tables, sketches, and illustrations throughout the book are informative and helpful.

A practical book for parents is **Enjoy Your Children**, by Lucille E. Hein (Abingdon Press, 1959, 218 pages, \$3.50). In her work with children through many organizations and in many capacities, she looks upon them as an opportunity—not a problem! The book contains work and play ideas for children seven to twelve years of age. Here is a practical answer to the universal cry, "What can I do now?" Ideas include those for use with children who must spend time in bed, and those who are traveling. Throughout, Miss Hein keeps in mind the relationships that exist between the child and those about him. Her aim is to help adults who work with children to understand that the ability to create good human relationships is the greatest gift in the world.

### ★ ★ ★ For Children ★ ★ ★

Another book has been published in the "Makers of America" Series. It is **Luther Burbank, Nature's Helper** (Abingdon Press, 1959, 124 pages, \$1.25), by Lillian J. Bragdon. The story begins with Luther's childhood. He was interested in learning about everything, and he invented things from willow whistles to an ice-skating pond. He had a deep love for flowers and plants and vowed that someday he'd go to live in California and "make" a new kind of apple tree that would bear many different kinds of apples. This dream came true along with a lot of others that resulted in better flowers, and plants for food, and better ways of growing things. Always shy, Luther Burbank had friends all over the world. Called "The Wizard of Santa Rosa," Burbank insisted that he was only nature's helper. The illustrations by Frederick T. Chapman focus on many of the careful details of Luther's painstaking, careful work.



# OVER THE BACK FENCE

## Birth and Growth of a Tradition

How long does it take to make a tradition? Hundreds of years? The United Nations Children's Fund (UNICEF) has built up a tradition in less than 10 years. Known as "Trick or Treat" (perhaps it would be better called "No Trick But a Treat") this tradition will soon be knocking at your door.

On Halloween, when doorbells start to ring and eager palms go out for trick or treat, a close look may reveal to you an orange and black tag with the name "United Nations Children's Fund" and the symbol of a child drinking a glass of milk. The tag is worn like a badge of honor by the "ghosts and goblins, the smiling witches, and men from Mars." The same symbol is reproduced on milk cartons used by children to collect their "treats" of coins.

In October, 1950, a few Sunday church school pupils in a small town in Pennsylvania decided that their pennies from Trick or Treat could be better used for the benefit of the world's needy children than for their own selfish purposes. Nine years later the chant "Trick or Treat for UNICEF" will be heard not only in some 9,500 cities and towns from Florida to Alaska, but also in countries from Europe to Hawaii—wherever American youngsters get together.

A night once associated with vandalism and destruction is increasingly being devoted to the millions of children whose sleep is disturbed by hunger and illness in many parts of the world, providing food and medicine for 100 countries.

The success of this new American tradition is due almost entirely

to the children themselves. A youngster moves from a town which observed this tradition to one which has not yet shared it and transplants the tradition to his new home town. So new requests come to the U. S. Committee for UNICEF at United Nations Headquarters in New York. All those who enquire about the project are delighted to find a program with so many constructive aspects.

For parents, it is a good way to keep the youngsters busy at something worthwhile on what used to be a "problem." For teachers it is a valuable aid in the teaching of geography, history, civics, and many other classroom subjects. For ministers, it is a lesson in brotherhood. For the authorities it is a new expression of community co-operation. For the children, it is fun, meaningful—and it is theirs!

UNICEF pennies go a long way and every personal contribution, however small, counts. Since UNICEF purchases are made by the box car and shipped by the boatload, one cent will provide five large glasses of milk or the vaccine to protect a child from tuberculosis. Five cents will buy enough penicillin to cure a child of yaws which maims millions of children. A classroom lesson on Africa or Asia becomes more meaningful when the listeners have a personal investment in the countries discussed. Last year some 50 million children and mothers received UNICEF help, from the \$1,250,000 collected but the number of children in needy areas of the world is more than 750 million.

This year nearly 21½ million youngsters will go out to Trick or Treat for the benefit of those millions.

If your community has not helped in this project, write to U. S. Committee for UNICEF, P. O. Box 1618, Church Street Station, New York 8, N. Y., for information or for UNICEF Halloween Planning Kits at \$1 per kit. Each kit contains materials for publicity and supplies for 25 children to share in this helping hand program.

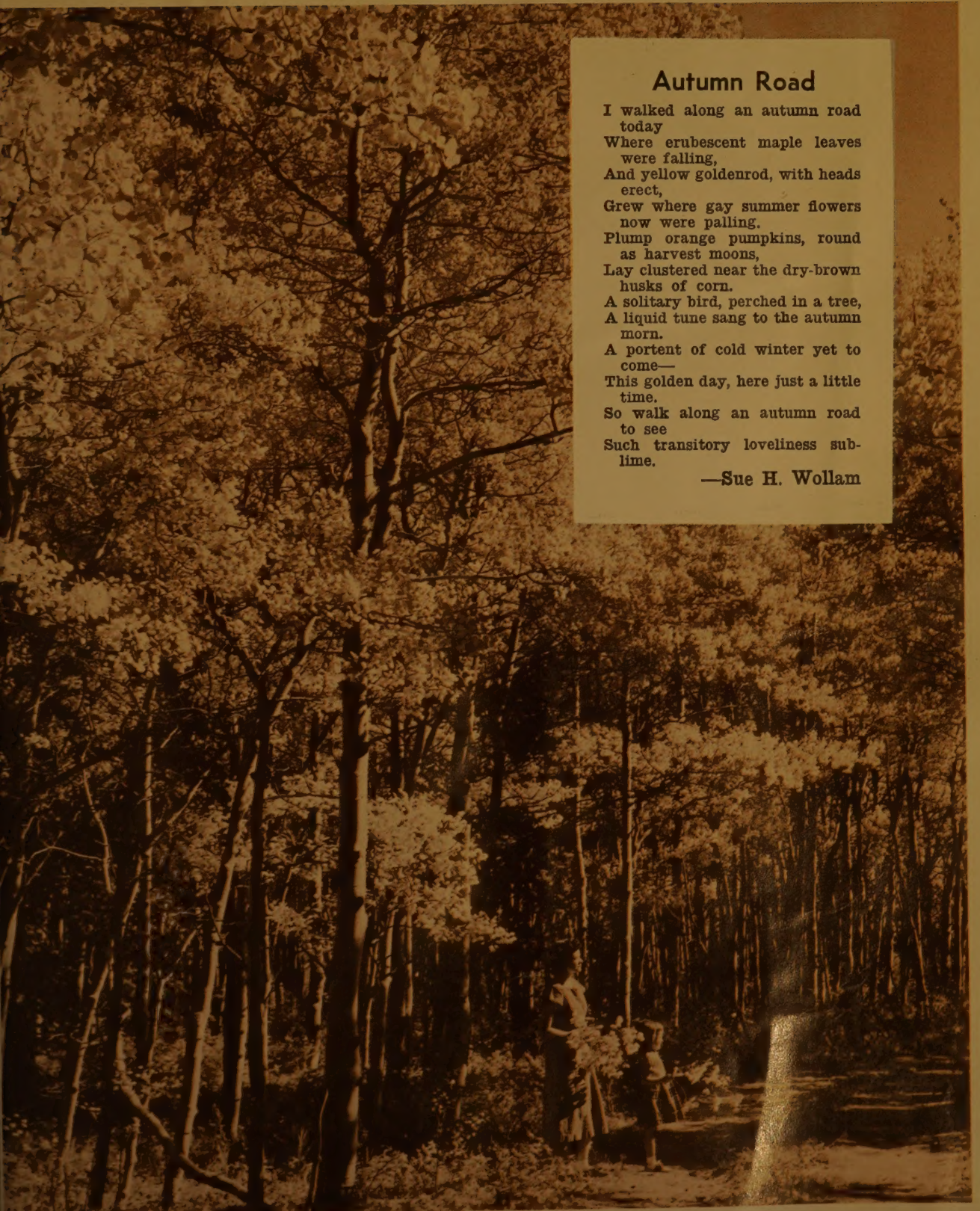


# Poetry Page

## Autumn Road

I walked along an autumn road  
today  
Where erubescant maple leaves  
were falling,  
And yellow goldenrod, with heads  
erect,  
Grew where gay summer flowers  
now were palling.  
Plump orange pumpkins, round  
as harvest moons,  
Lay clustered near the dry-brown  
husks of corn.  
A solitary bird, perched in a tree,  
A liquid tune sang to the autumn  
morn.  
A portent of cold winter yet to  
come—  
This golden day, here just a little  
time.  
So walk along an autumn road  
to see  
Such transitory loveliness sub-  
lime.

—Sue H. Wollam







top of  
your list

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